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000 structures they needed.

166 591 614 428 Except for the shifting caused by marriage, etc., which broke up the original soa, there has been little movement except for the moving out of the parental home. According to the rule which is definitely patrilocal, this shift takes place. They do have ambil anak. What happens is that the sons, in succession, receive new houses as they marry. Finally one of the sons inherits the paternal house. Daughters follow their husbands. There are no rented houses, and therefore houses descend from one generation to the next.

167 463 The assistant says that about five hundred people have left the village during the last fifty years. Sixty per cent of them went to Singapore to become seamen. In that port there was a kind of chief of Tulehu men and those who had recently left the kampong were able to stay in his house for nothing until they found a job. He got in touch with the ship companies and acted as a hiring agent. When they got jobs they paid board and room. The first one was a hadji, and he was succeeded by a Said. The Radja does not know who is the chief there now, but he is sure that there must be one. The house used to be in Klapper Street. Many of those who work on ships go to and stay in the United States or England. They often marry girls from Malaya. Another ten per cent have gone to Dobo and there they became pearl divers. They often return. Another ten per cent went to New Guinea where many of them became auto drivers. A few go to Java as soldiers, but they don't care very much for this type of work. Also, before 1930 there were not many who had gone to school and were therefore not eligible for army duty. Incidentally, the Radja says that they always prefer to work as

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563 prevalent, or at least allowable, polygamy. In-
565 cidentally, he said that one might have up to
582 ten "wives"; he said this was for "breeding"--(?).
595 The assistant has no good reason for this remark-
able rule.

These Butonese are remarkable anyway. I
563 never knew that they were the second tribe of
● 166 Ambon. They go all over. I asked why. The as-
sistant said that he thought it was because their
[311] own land was no good. Here there is good land
and plenty of it is available. I also wonder if
it may be that the Ambonese will not work the
land very much.

There are also a few families from Haruku
and Saparua, but always from Mohammedan negri
there.

I believe he said there were no individuals
from other negri on Ambon Island in Tulehu. If
so this is the usual thing. They don't move
from negri to negri.

563 The Chinese do not mix at all, but at least
463 they are allowed to stay, which is a notable dif-
609 ference from Amahusu. The Arab is an honored
man. All the others are O.K. as they are Moham-
medans, even though the Butonese are considered
"lower." The outsiders, however, have no dati,
and most of them, for example, those coming from
Haruku and Java, go in for fishing or trade or
other non-land work.

563 My assistant made a cryptic remark regarding
582 the problem where the men of Tulehu would not
626 marry Butonese girls. He said that if a local
man did this the people would remark, "Look, no
Tulehu girl will have him. Therefore he has to
marry a Butonese girl." I asked why the same
would not apply to a Tulehu girl who married a
Butonese man and he had no answer. He merely
said that they would not criticize such action.

A

167 563 443 609 About two hundred people have come to live in Amahusu in the last fifty years. Following the divisions I made for Tulehu, he said that there were of course no Arabs. In the pre-war period there was one Chinese family, but it was driven out as it was thought that the Chinese took away most of the money. At present there is no toko in the kampong except for two small shops. (see census.) There are, of course, the Butonese.

166 361 245 563 Immigrants come for land. Family and friends already here tell them about the opportunity. Once here they move into the hills except for a few who settle along the road at the north end of the kampong. These people have cocoanut groves. The hill is known as Gunung Nona, rising above the military post, and a magnificent garden spot overlooking the harbor. When I asked Gaspersz what it was, he said that there were Butonese people there and no others. One can see the green of fine planted fields there. 563 609 576 871 The Butonese make good, but do not mix in very much. They come to the negri feasts and like to do this, but they do not attend the private feasts as they do not eat pork. They are not invited, either. They must ask permission to get the land. It is evidently given to them freely, and they are friendly and servile. They always bow on meeting a Christian. Their children must now enter school as it is compulsory. Before, a few years ago, this was not so. Thus there are about twenty Butonese children who come down from the mountain to go to school.

624 651 574 My assistant himself has plenty of friends in the hills as they used to work for him on the roads (he was a mandur). He visits them once in a while. The only other local person who seems to go there is the kewang, who does so to collect tax data and taxes and to regulate land matters.

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624 is the head kewang). There is no kapitan, or
mauwen, or malessi. There must be a "kapitan"
[535] for a tjakalele (evidently a war dance), and
for this the cleverest dance leader, one of the
kepala soa, acts in such a position.

624 As for the Mohammedan officials, there is one
793 imeum. The two hatib are his assistants, and
the two to three modin are their assistants.
The merebut is the caretaker of the mosque.

563 In Tulehu most of the Butonese come here mar-
●166 ried. Usually they have relatives in the kam-
pong and this is why they come. They are told
by those already here that there are opportuni-
ties. Nearly all of those who come here remain.
They like it and they know that their own land
484 is poor and stony. There are few regular trips
494 made to the outside. Except for the bus drivers
471 (and a Chinese named Liu owns all the buses),
very few people come here regularly.

563 Concerning outsiders, the Butonese fit into
609 the picture quite well. The Radja has ordered
that they be treated like local people. Still,
they are not dati members. But my assistant
says that there are plenty of friends on both
sides and that they visit together, etc. Thus
there is a much happier relationship here be-
tween the Butonese and the local people than in
Amahusu, where they are rather distant. The
Butonese here come to feasts and attend the
mosque (though they seldom attend regularly;
mainly at certain times, for example puasa).

563 In the area there are no Europeans, and only
471 a few Chinese (several toko, including one big
one, are non-Chinese owned; the big one is owned
by a man from Ambon who has married locally).
There is one Arab.

484 Everyone in the kampong has left the kampong
at one time or another. They have at least gone

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000 inferior.

464 The uneducated folk can only be farmers and fishers, etc. But the educated people here have a hard time getting good jobs as they are far from the city and there are not many white-collar positions. But at least they have hope and my guess is that if they got the chance plenty of them here would leave.

[166] Those who get their education outside of the village usually do not come back. They get jobs elsewhere. Why come back to the dump? Few do.

874 There is no special training for priests,
868 tradesmen, artisans, etc. The gurus, for example,
875 learn by themselves. Often it seems that they just happen to have a few religious books in the house and read up in them. Often they learn from their fathers.

769 The role of ancestor worship and the glorifi-
527 cation of the village of Tulehu is quite impor-
614 tant. There are ancestors of the negri and to
621 some extent the negri feasts are for them.
778 There are no ancestor feasts for the soa as such, but the aroha feast is done by families within the soa. In Gani's house there are a number of plates, etc., from the ancestors. Not every family in a fam has them. What it evidently comes to is that this feast is celebrated in the houses though it has reference to the soa ancestors. Thus evidently there are fam soa, and family or lineage distinctions. Some soa have a lot of members and rumah mata (this means household; cf. rumah mata radja, the radja's compound), others have only a few. Thus the largest is Lating (hundreds), then Wakang, Ei, Moni, etc. Small soa are, for example, Wani with about nineteen
621 and Pari with about ten. In Tulehu there are no
186 feelings of inferiority concerning the status of
369 the village really, except that there is a desire